# SMITH'S REPORT

## On the Holocaust Controversy

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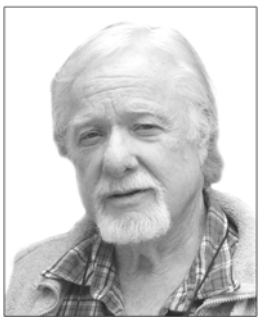

Challenging the Holocaust Taboo Since 1990

# The 20th Anniversary of the Leuchter Report

## An Interview with Fred A. Leuchter

**By Richard A. Widmann**

Arguably the most important of all Revisionist studies, *The Leuchter Report: An Engineering Report on the Alleged Execution Gas Chambers at Auschwitz, Birkenau and Majdanek, Poland* celebrates the twentieth anniversary of its publication this year. Although most revisionists are familiar with the background of this trailblazing work, a brief review is called for.

In 1988 Ernst Zündel found himself on trial for violating a "false news" law in Canada. Zundel's "crime" was having published a work which questioned the orthodox version of the Holocaust story, *Did Six Million Really Die?* by Richard Harwood. Following the recommendation of Professor Robert Faurisson, the Zündel defense team sought out a gas chamber expert who could evaluate the alleged gas chambers in Poland and report on their efficacy for execution purposes.

Bill Armontrout, the Warden of the Missouri State Penitentiary named Fred Leuchter as the only consultant in the United States in the design, operation, and maintenance of gas chambers. From 1979 to 1988, Leuchter had worked with most of the states in the United

Fred Leuchter

States that carried out capital punishment. He specialized in the design and manufacture of execution equipment including electrocution systems, lethal injection equipment, gallows, and gas chamber hardware. Leuchter was a perfect choice, he was the only expert on execution gas chambers in the United States, and he believed in the Nazi genocide of the Jews.

Leuchter was asked by the Defense team to go to Poland and undertake a physical inspection and forensic analysis of the alleged execution gas chambers. On February 25, 1988 Leuchter set out to Poland to examine the alleged gas chambers at Auschwitz, Birkenau, and Majdanek. Leuchter examined the buildings described in the literature to be execution gas chambers. He also conducted a forensic examination in which physical samples of brick and mortar were removed and returned to the United States for chemical analysis.

The results of Leuchter's findings were submitted to the Court in Canada. Leuchter wrote in his report, "the author finds no evidence that any of the facilities normally alleged to be execution gas chambers were ever used as such and finds, further, that because of the design and fabrication of these facilities, they could not have been

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# LETTERS

## Carlos Porter

Richard Widmann has asked me if the *Leuchter Report* influenced me personally. I would like to say that to me there is nothing like the *Leuchter Report* and never has been, before or since. One of the things it taught me was how little I really know about things, and to be careful about opinions where I don't have any real expertise.

I translated the *Rudolf Report*, both versions, and liked translating it. I like technical translation work, but I've never been able to read it, just read it, like a book. Impossible. I questioned a few of the things he said, and he showed me I was wrong, right away. So I don't go around talking about the "Moon Hoax" and things like that, I don't have the background for it. I also like the *Lüftl Report*, which I also translated. The Leuchter and Luftl reports are the two most readable scientific works I know of.

I hope Leuchter continues to get the credit he deserves, which is of course enormous. I wish him well, wherever he is.

Best wishes.

## Christopher Vick

When it comes to our research and efforts to take the truth to the world about the "Holocaust," I note that some revisionists will say "I do not deny the Holocaust." I think this is a major mistake. Of course we do! Revisionist work has uprooted the "Holocaust" legend from the ground of fact, and in truth it is dead. The issue now is to win the war of perception in the mind of the public.

In the public eye the "Holocaust" ***is*** the 6,000,000, Nazis, Hitler, Auschwitz, Anne Frank, gas chambers, ovens, and the SS. Ask anyone off the street what they truly know about the "Holocaust." I guarantee you will hear that list of words recited, with maybe a few more names and places, but that's it!

My position is this: none of us as revisionists accept the orthodox story about anything on this list as being true, so why do some of say, "I do not deny the Holocaust," then try to proceed with our arguments? It is clear that the reason some revisionists say this is to cater to apposing groups with the hope of avoiding the common accusations that revisionists are anti-Semites, neo-Nazis, haters -- the usual. When we say we do not deny the "Holocaust" we are contradicting everything we stand for. It leaves the public confused on what we question, what we believe, and what we stand for. So we are written off and the public stays with "The Legend."

We do not have to deny, and should not deny, Jewish suffering during World War II. But we should deny that it included homicidal gas chambers and the intentional mass murder of millions of Jews as a German State policy. That is, ***we should deny the "Holocaust***."

The key is to not question or downplay Jewish suffering, but refuse to accept the "Holocaust" slogan. "Holocaust" itself ***is*** the great slogan and ***has*** the power. So long as the slogan stays alive it will continue to spread like the sickness it is. This is not a personal criticism of individuals who do not deny the "Holocaust," but a plea that we stick to our own guns and implement a change of strategy. This new strategy will not lose ground for us. We have already lost the ground we have lost. Now is the time to begin to win back the ground in public. We must deny the "Holocaust" slogan. Everywhere, every time it is used.

*[Editor's note: I have long argued for what Vick argues against. For some reason, I am coming around to his point of view, which has long been held by many if not most revisionists.]*

## Greg Alan

"Can you provide me the name, with proof, of one person who was killed in a gas chamber at Auschwitz" is a very good question. The matter was ignored at the Nuremberg Trial. However, at the earlier Belsen Trials the British were worried about establishing jurisdiction. Why, after all, would a British Court have any rights to try a German for acts against a Hungarian while in Poland? So the Indictment included British citizens who allegedly were murdered at both Belsen and Auschwitz.

However, during the trial no evidence was presented on any of the deaths or persons. How the British got the names they used or if they just made them up is not clear. All except Starotska were charged with having committed a war crime, in that they:

" … at Bergen-Belsen, Germany, between 1st October 1942 and 30th April 1945 when members of the staff of Bergen-Belsen Concentration Camp responsible for the well-being of the persons interned there, in violation of the laws and usages of war were together concerned as parties to the ill-treatment of certain of such persons causing the deaths of Keith Meyer (a British national), Anna Kis, Sara Kohn (both Hungarian nationals), Hejmech Glinovjechy and Maria Konatkevicz (both Polish nationals), and Marcel Freson de Montigny (a French national), Maurice Van

Eijnsbergen (a Dutch national), Jan Markowski and Georgej Ferenz (both Polish nationals), Maurice Van Mevlenaar (a Belgian national), Salvatore Verdura (an. Italian national), and Therese Klee (a British national of Honduras), Allied nationals and other Allied nationals whose names are unknown and physical suffering to other persons interned there, Allied nationals and particularly Harold Osmund le Druillenec (a British national), Benec Zuchermann, a female internee named Korperova, a female internee named Hoffman, Luba Rormann, Ida Frydman (all Polish nationals) and Alexandra Siwidowa, a Russian national and other Allied nationals whose names are unknown."

Starotska, Kramer, Dr. Klein, Weingartner, Kraft, Hoessler, Borman, Volkenrath, Ehlert, Gura, Grese, Lothe, Lobauer and Schreirer were charged with having committed a war crime in that they:

" at Auschwitz, Poland, between 1st October 1942 and 30th April 1945 when members of the staff of Auschwitz Concentration Camp responsible for the well-being of persons interned there in violation of the law and usages of war were together concerned as parties to the ill-treatment of certain such persons causing the deaths of Rachella Silberstein (a Polish national), Allied nationals and other Allied nationals whose names are unknown and physical suffering to other persons interned there, Allied nationals, and particularly to Ewa Gryka and Hanka Rosenwayg (both Polish nationals) and other Allied nationals whose names are unknown."

## An Interview with Fred A. Leuchter continued from page 1

utilized for execution gas chambers."

The presiding judge, Ron Thomas, decided that Leuchter was qualified as an expert in the design, construction, maintenance, and operation of gas chambers. Leuchter was allowed to give his opinion on the operation and suitability of the various facilities to function as execution gas chambers. The *Report* itself, however, was not allowed into evidence. Although the *Report* was not accepted by the court, it still had a staggering effect. Many would become skeptical of the establishment version of the Holocaust story based on its findings.

Perhaps the most important impact of Leuchter's work was on British historian David Irving. Shortly after seeing the Report for the first time, Irving wrote, "Shown this evidence for the first time when called as an expert witness at the Zündel trial in Toronto in April 1988, the laboratory reports were shattering." Irving goes on, "No significant trace [of cyanide compounds] whatsoever was found in the buildings... labeled as the camp's infamous gas chambers. Nor, as the reports' gruesomely expert author makes plain, could the design and construction of those buildings have made their use as mass gas-chambers feasible under any circumstances." *(Leuchter Report: Focal Point Edition p. 6)*

Despite being universally acknowledged for his expertise in the area of execution equipment, Leuchter now found himself under attack for his testimony. One can argue that it was the power of Leuchter's Report, the irrefutable scientific analysis and the credibility of its author which caused those who would uphold the orthodox version of the Holocaust story to attack him as viciously as they did. Threats were made to prison officials who chose to do business with Leuchter. He was vilified in newsprint and on television. Legislation was used to prevent him from working at his chosen profession. Even criminal prosecution was brought against Leuchter.

There is no doubt that Fred Leuchter paid an extremely high price to defend the freedom of Ernst Zündel. Fred, however, is one of those rare types who understands that when one person's freedom is challenged, everyone's freedom is challenged. Fred also knew the importance of historical truth. His *Report* had no axes to grind. It wasn't opposed to anyone and did not come with any hidden agenda despite what his detractors would have you believe. Then, as now, Fred Leuchter is the real deal. Germar Rudolf called him a "pioneer." I would call him a hero.

On June 30th of this year, Fred Leuchter allowed me to conduct the following interview:

**Widmann:** Mr. Leuchter, your work, "The Leuchter Report: An Engineering Report on the Alleged Gas Chambers at Auschwitz, Birkenau and Majdanek, Poland" is now twenty years old. In it you gave your best engineering opinion based on years of experience as an expert in execution equipment that "the alleged gas chambers at the inspected sites could not have then been, or now, be utilized or seriously considered to function as execution gas chambers." Do you still stand by that opinion, and if so why?

**Leuchter**: I gave my best engineering opinion and it still stands. Time has only solidified that opin-

ion. The Polish State Police Laboratory, Germar Rudolf, Walter Lüftl and many others have followed my investigation and confirmed my findings. If anyone questioned my results and opinion at the time they cannot now. I certainly do not. I did not take my investigation lightly. I had done the same work a number of times in the United States relative to defective execution equipment and botched executions. I take my work and my reputation very seriously. The alleged gas chambers I investigated were not then, not now, or ever were gas execution chambers.

**Widmann**: You have paid a very high price for your involvement with Holocaust revisionism. If you could do it all over again, would you still take that now famous trip to the concentration camps of Poland?

**Leuchter**: I do not like what has happened to me! I could not in good conscience walk away from Ernst Zündel then or now. He had a right to the best defense he could muster and that was me. Further, I believe everyone has a right to free speech and free thought. Yes, I would do it again.

**Widmann**: Do you keep current with revisionist writings and thought? Specifically have you read Germar Rudolf's report, which basically supports most of the conclusions of your own report? If so, what is your opinion of Mr. Rudolf's work?

**Leuchter**: Yes, I do keep current. And yes, I have read his report. I believe Germar's report to be an excellent work. Germar is a chemist and as such his approach to the question is different from my approach to it as an engineer. Our differences are minor and stem from disciplinary issues. I am honored that Germar Rudolf agreed with and supported my work!

**Widmann:** What is your opinion of the anti-revisionist legislation through out much of Europe, which has basically outlawed alternative viewpoints on the Holocaust?

**Leuchter**: I believe the legislation is anathema to free thought and free speech and those countries and those politicians that support such legislation should be ashamed of themselves. The voters in those countries should be ashamed that this legislation is being passed and enforced in their name and should remove the responsible politicians from office. They are creating a Gulag within their own countries.

**Widmann**: What do you consider your most important life's work?

**Leuchter**: I am an instrument maker and I consider my patents and work electronic zing older instruments my best work. I became involved in execution equipment to prevent torture and perhaps this is my best work because it was the more humanitarian. I am very proud of it.

**Widmann**: What advice do you have for youth who may be faced with tremendous opposition to ideas and ideals that they feel, and even know, are right? Should they take a stand even in light of strong opposition?

**Leuchter**: I am not sure that this is a fair question to ask me, Zündel, Faurisson, Germar or anyone else that has been caught up in the fight and punished with such severity for telling the truth. We will all say, unequivocally, "Take a stand and fight." The harder the fight the tougher we get.

**Widmann**: Surely yours has been an interesting and some would say amazing life. Have you considered writing your memoirs?

**Leuchter**: Perhaps. See if you can get someone to make an offer!

# Errol Morris Shines a Light on Fred Leuchter

## by William Halvorsen

Against the baritone backdrop of Fred Leuchter's reminiscences, film maker Errol Morris takes a journey inside the mind of the brilliant engineer of execution systems in "Mr. Death: The Rise and Fall of Fred A. Leuchter Jr." The film is difficult to evaluate, particularly from a revisionist perspective: Morris' films are supposed to be exercises in irony, not documentaries in a strict sense. Yet the whole aim of revisionism is to dispel the double-visions, and the superstitious delusions, which make irony possible. This simply means that if Morris had made a positive contribution to revisionism, the irony would have been tragic, but if he had made the kind of movie he wanted to make, the irony would have been non-existent. As a result, instead of a revisionist breakthrough, or a delicious satire, Morris has been left with very little, except, possibly, a friend.

The first third of the movie involves a quiet back and forth between Leuchter, whose smoky

voice, tinged with a Boston accent, is unmistakable, and Morris, whose constant snorts of laughter remind us of the man who would be Curly. Superimposed throughout are the kind of visual juxtapositions for which Morris is famous: Fred mugging while tied up to an execution device, streams of dark brown coffee pouring as Fred discusses his 40 cup a day habit, a Currier & Ives print as Fred discusses the possibility of an easeful execution.

A more dramatic turn takes place about forty minutes into the film, as Leuchter discusses his role in the second trial of Ernst Zündel in 1988, who was tried for "spreading false information" because he distributed a pamphlet that contradicted the standard Holocaust story. In an attempt to defend his position, Zündel, at the behest of Robert Faurisson, hired Leuchter, who wrote the report that bears his name.

It has been said that the film has undergone several changes since it was first shown: it seems that at an early showing at Harvard in late 1998, several in the audience found themselves agreeing with Fred's common sense arguments, while others felt that Morris was "defending a Nazi." (Of course, Fred is neither a Nazi nor a racist.)

We can imagine what must have been Morris' amazement when he calibrated audience reactions that he had never expected to hear. Had the ironist, recalling Nietzsche, found his own irony? But it seems likely that the problem can be traced back to Morris himself, just a little too confident of his ability to discern the reality that none of his subjects could see.

In recent interviews, Morris has chosen to stress his fascination with death, as well as his status as a Jew who lost relatives in the Holocaust. There's probably an element of self-exculpation here, but there's also a hint as to what may have been Morris' original conceptual problem. Being Jewish, and brought up on the mindset that simply accepts every aspect of the Holocaust uncritically, he no doubt thought that any one listening to his interviews with Leuchter about Auschwitz would regard them as hysterically absurd, as, well, concentrated camp.

Errol Morris

But the problem was that for once Morris broke the surly bonds of satire and found himself soaring weightless in reality. Fred is not a stupid person. His ideas are not insane. His report, although flawed, contained a genuine core of insight and inspiration. But Morris could not see any of this; for once, he could not appreciate the irony. Twenty years ago, he had college students laughing as old folks talked about meeting their dogs in heaven. He figured that Fred Leuchter would be just as funny. He was wrong: as the saying goes, the joke was on him.

By all accounts there have been several alterations made to the film. First and foremost, Morris had to rebut Fred's arguments on Auschwitz. To do this effectively, he enlisted the help of the eager Robert Jan van Pelt, a professor of architecture from Canada, who shows in this film a remarkable talent for self-promotion and for confusing otherwise straightforward arguments with vast expanses of rhetorical fog.

Morris also called on James Roth, the scientist who had originally confirmed Leuchter's findings, but who now disavowed the value of the work altogether.

While those adjustments tended to deflate Fred's arguments, they did nothing to dispel the sense of injustice the audience was bound to feel for Fred, whose life was destroyed -- to put it bluntly -- by activists who will not accept that anyone can publicly disagree with their cherished beliefs. So the film was again trimmed, a potential slant showing Fred as a free speech martyr, and another, accentuating the anti-Germanism of the traditional Holocaust narrative, also, apparently, ending up on the cutting room floor.

There's really not much left to do with the film, now, except to try spin control before viewings. At the premiere in Los Angeles, Morris appeared and came dangerously close to betraying the man who had trusted him by calling him crazy.

It's probably not easy for Morris to say these things. Not easy because, even if he believes them, what comes across in this film is a genuine liking and rapport between Morris and Leuchter. Morris, a brilliant and eccentric film maker, could appreciate the brilliant eccentricities of Fred Leuchter, even if he didn't believe them. And what Morris must understand by now, is that Fred wasn't destroyed so much for what he did or said about any one thing, but just because he is a brilliant eccentric, which means that next time it just might be Errol Morris' turn. But, as we noted at the beginning, a film that underlined that truth wouldn't be funny anymore. It would be a tragedy.

*Reprinted from the November 2003 issue of* The Revisionist

# LEUCHTER TWENTY YEARS ON

Nicholas Kollerstrom, Ph.D.

Ask anyone in the UK who has heard of the Leuchter Report and you can be fairly sure they will tell you the same thing: it has been 'discredited.' But – "behold, O Dionysus," as Nietzsche would have said, "I sing a new song": there are two different references we need to fully unpack the meaning of what Fred Leuchter accomplished, with such amazing rapidity, twenty years ago.

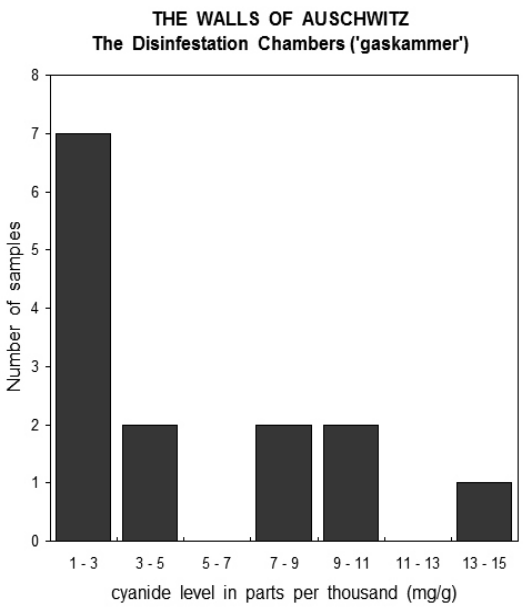
I don't accept the charge that the Leuchter's report is 'flawed' as David Irving remarked at his trial. It's not flawed, it just has a couple of weaknesses. And please bear in mind that I am solely here concerned with his chemical measurements, not with his professional estimation as to how the chambers in question could never have functioned as human gas-chambers. The practical weakness of his sampling lay in the presence of guards around the snowy walls of the Majdanek disinfection chamber (DC) in February 1988 which prevented Fred from being able to take any samples there. That meant that he had only one DC sample; it was quite a big one however, chiselled out from the Birkenau DC. His Report has been scoffed at by various persons, e.g. Pressac on the grounds that his staggering claim – surely the centrepiece of his Report - of a 2000 fold difference in residual cyanide levels, was based only on this one sample.

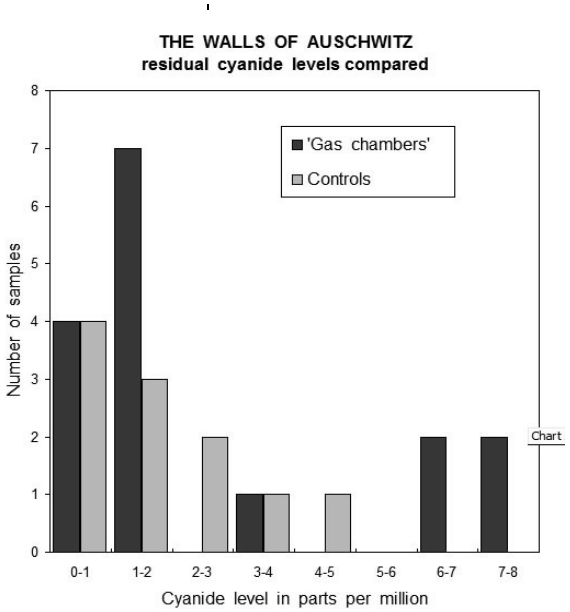
Fred's chemical argument was dualistic, contrasting the parts per thousand cyanide level of this single DC sample, with the parts per million level of all his other levels. This one sample he unfortunately alluded to as his 'control.' That's as it were, the theoretical weakness of his Report, at least in its chemical aspect. It was Fred's Report that really put these DCs on the map, and drew everyone's attention to them: their functioning had been completely covered-up at Nuremberg. They were where mattresses were de-loused, where the gas really was used.

One sheds a tear at the way the main and more or less only British debate over the Leuchter Report – viz, the discussion at the Irving libel trial – took place without allusion to Germar Rudolf's replication of the Leuchter results in 1991. The tremendous power of the chemical argument here involved, comes from the concordance between these two surveys. They used the same method of analysing for iron cyanide, and the German lab (Rudolf's samples) was slightly more accurate than Leuchter's US lab. Both of these scientific investigations involved total career-termination of the men involved, i.e. Leuchter and Rudolf both sacrificed their livelihoods for the sake of scientific truth. Rudolf in 1991 took a large number of samples from the DC walls, but only three from the alleged human gas chambers at Auschwitz. The latter fact is the weakness of his survey, as it were, if considered in isolation.

We combine the two data-sets together, after omitting all the samples where the cyanide levels were too low to measure, and that gives us a total of forty cyanide measurements (1). The two tables show this data. We can clearly see the two-thousand fold difference between the DC samples and the AHGC (alleged human gas-chamber) samples. This is the central axis around which future discussion of 'the Holocaust' will have to revolve. The life-blood of science is replication, whereby one result confirms another, and we're seeing it here. Then equally clearly we see that there is no significant difference between the AHGC samples and those of 'controls' i.e. samples taken from living quarters, washrooms etc. This fact *terminates* the mass gassing story, at any rate for the five or so normally so-designated chambers at Auschwitz. There is no 'natural' background level of cyanide in brick, so if around one part per million of cyanide appears in brickwork of these control samples as well as in the AHGCs, then this suggests that the rooms were fumigated once or twice with the cyanide to de-louse them.

I developed a thread of several pages on the CODOH website, in the course of which I approached Mr Dan Desjardins on the somewhat arcane question of which Leuchter samples were 'genuine,' i.e. taken from old WW2 brickwork of chambers where human gassing allegedly happened: those samples *not* taken from such are what we are here calling 'controls' - that's quite an important concept if we are here testing a scientific hypothesis. Fortunately, these enquiries stimulated Mr Desjardins to compose an article on the subject (2), and his data there presented has been used for constructing these charts.




Leuchter's chemical data needed Rudolf's replication - of a similar number of samples from much the same chambers and the same chemical method - to confirm its validity; and it also needed Mr Desjardin's careful retracing of exactly where Leuchter and his team had ventured, twenty years ago, to distinguish between the AHGC and 'control' samples.

Leuchter's work gets dismissed on the grounds made by Alpha-lab chemist Dr James Roth, interviewed in the 1999 film about Leuchter 'Mr Death:' that the cyanide gas would only have penetrated a mere ten microns into a wall. Rudolf's quite thorough investigation of cyanide penetration into the wall is here of value, showing how brick and mortar are permeable to cyanide gas (was Roth maybe confusing brick with stone?)

**Postscript: the Polish fake study**

Worldwide publicity was being given to Leuchter's trailblazing Report, and clearly something had to be done. So Dr Piper, the manager of the Auschwitz museum, approached a chemical team in Poland, and gave them permission to take and samples from the old walls. My CODOH essay The *Walls of Auschwitz a Chemical Study* reviews the Kafkaesque endeavour that followed. Dr Marciewicz *et. al.* averred they were using a US method published in 1947 which was somehow one thousand times more accurate than the method used by Alpha Laboratories in the US - and they cited cyanide levels of parts per billion in dormitories, etc! I checked out this original reference (and might be the only person in the great debate who did so) by going to the Royal Society of Chemistry in Piccadilly.

The librarian there reached down the first volume of the US *Industrial and engineering Chemistry* (3) and blew the dust off it. Clear as day, the method went down to no more than 0.2 mg/l (in solution, and would be equivalent to around 2 mg/l. i.e. 2 ppm in the brickwork from which it is extracted). Milligrams and micrograms were being muddled up by the Poles in a big way! The Poles used a devious argument whereby they were only measuring the soluble component of cyanide in the brickwork, which could be merely a fraction of 1% of the total, hence the need for these very low concentrations. Orthodox, pro-Holocaust studies always cite this Marciewitz et. al. study as if it had 'refuted' Leuchter. It's a shame there are no Holocaust Studies in universities where students are allowed to review these investigations, because students would see through this ploy pretty quick.

1. Leuchter took one DC sample, plus he took 14 others with measurable levels of cyanide. Mr Desjardins (ref 2) puts 5 of these as 'controls' and 9 as AHGC samples. For the Rudolf data, likewise divided for inclusion in these charts, see tables 1 and 2 of the author's 'Walls of Auschwitz' (CODOH). For the two data-sets, see Germar Rudolf, *The Rudolf Report, expert Report on Chemical and Technical Aspect of the Gas chambers of Auschwitz* , 2003 p.249 (Leuchter data) and p.254 (his data).

2. D. Desjardins, *The Leuchter Report Revisited*, 2007 (CODOH); see also his *Kenneth Stern's Critique of The Leuchter Report,* 1997.

3. Joseph Epstein, 'Estimation of Microquantities of Cyanide'*, Industrial and engineering Chemistry* 1947, 19, 272-274. .

# Dan Desjardins Recalls his Introduction to Fred Leuchter

The "Leuchter Report" affected me in a big way, in a bigger way, in fact, than I ever would have imagined it would. Of course, in the beginning, I thought it was a very bold and ambitious project on the part of Revisionists. And it caused me to wonder, as I suppose it did many persons, why the Revisionists were the first ones interested in applying scientific methods in order to examine the truth of allegations regarding mass extermination via homicidal gas chambers.

Whereas previously the truths of the matter had been established based on the faith in eye-witness testimony, here, in one fell swoop, comes a mild-mannered yet brave engineer whose scientific method upset the entire apple cart. I myself have a scientific background, having earned degrees in both chemistry and electrical engineering, so was interested in what Mr. Leuchter had done. So interested that by May 1996, some eight years following Mr. Leuchter's seminal work, I traveled to Poland in order to retrace his steps and convince myself of the validity of what he had done.

The result was two essays: "My Visit To Auschwitz-Birkenau, May 30-31, 1996" (published through the IHR circa December 1996) and "Kenneth Stern Versus The Leuchter Report: A Critical Analysis," completed March 1997. One of the most revealing pieces of information I provided in those follow-up studies was the fact there were comparable cyanide detection levels for samples taken from the alleged gas chambers within Kremas IV and V versus rooms within these same facilities officially identified as washing rooms, undressing rooms and Sondercommando quarters.

Whereas it appeared Mr. Leuchter took the non-gas chamber samples ill-advisedly and made no point later about their variance relative the samples from the alleged gas chamber sections of the buildings, doing so proved to be an unexpected windfall in terms of establishing ubiquitous cyanide presence, thus bolstering Dr. Robert Faurisson's supposition that Zyklon B was used for hygienic (i.e., delousing) rather than homicidal purposes.

Later, in May 2000, while in Scotland, I made a point of seeing "Mr. Death: The Rise and Fall of Fred A. Leuchter, Jr.," the unique if not altogether complimentary documentary film about Fred Leuchter made by Errol Morris. Although I was in Edinburgh at the time pursuing full-time studies in drama, I wrote a film review under the same title which is available on the CODOH website (somewhat edited from its original).

Pursuing Fred Leuchter's impact, there is one more article I wrote based on promptings from Professor Nick Kollerstrom, who had taken the trouble to read the first of the two essays mentioned above. Forced to go back over my earlier analysis of Leuchter's findings, I finally paid attention to the implication of what he had done in terms of Birkenau's delousing chamber. Here, I finally understood, was an interesting benchmark, and set out to extrapolate periods of exposure for the alleged gas chamber facilities based on what we knew relative periods of exposure for the delousing chambers.

From this came a series of refinements regarding predicted versus measured residues and the observation that the trace amounts determined by Alpha Analytic for the samples taken from the various Kremas are not only in line with delousing theory, but homicidal theory, as well. In sum, I concluded we needed another Fred Leuchter in the Chemistry department (no pun) in order to do fundamental research on gas-mortar reaction rates. This final article, posted last year by CODOH, is titled: "The Leuchter Report Revisited."

I met Fred Leuchter only once, that being during the 1992 Institute for Historical Review conference in Irvine. I remember I was impressed with his retiring and even humble demeanor. Errol Morris captured David Irving making an uncomplimentary comment about Leuchter but I can't believe Mr. Irving meant it as it has been repeated, but rather that Leuchter is guileless, lacking in the usual prejudices. For Fred Leuchter indeed impressed me as intelligent, thoughtful and introspective.

# Joseph Bishop Ponders Leuchter and Which Way Revisionism

My own copy of Leuchter's work is the extensive "An Engineering Report on the Alleged Execution Gas Chambers at Auschwitz, Birkenau and Majdanek Poland," prepared for Ernst Zundel on April 5, 1988, by Fred A. Leuchter, Jr., Chief Engineer, and with a foreword by Dr. Robert Faurisson, published by Samisdat Publishers Ltd. 1988. It is supposed to be the 'definitive' version of his research, and is replete with diagrams, tables, charts, illustrations, graphs, and a bibliography. His work is more

popularly known as 'The Leuchter Report', or series of reports.

I don't know that I could say that this material 'changed my life' but it did leave me thoughtful. I didn't need convincing that the standard Auschwitz account, and the Holocaust story in general, was riddled with errors and falsehoods, Here was more firm evidence - this time from a chemical residue analysis standpoint - that millions of Jews could not have been, and were not, gassed by Nazis. This new evidence is now part of a multi-leveled sheaf of facts showing that the Auschwitz account as popularly believed (and still purveyed) is just not true. There were not enough Jews in all of Europe under Nazi control to even crunch the numbers up to six million, there has been no revelation of Nazi documentation to show orders or administration of a genocide campaign, there was no evidence of cremation or burning of anywhere near that many bodies of victims, the official and detailed death rosters kept by the SS of fatalities of Auschwitz just didn't come close to these numbers nor show a single death by gassing, etc. And now the Zyklon-B chemical residues.

The other side would argue that the Leuchter work is a typical example of 'advocacy research'. To wit, an open National Socialist publicist - Ernst Zundel - hires an execution specialist to go off to Auschwitz to dig around and come up with some evidence and numbers to show that the gassing story is a lie. They say that revisionists are racists and Nazis and that revisionism is a sum of ignorance and prejudiced denial borne of an agenda to whitewash Nazi crimes in order to reconstitute National Socialism. For the most part, this remains the conventional wisdom today.

Of course, we know that in spite of these shallow arguments, anyone seriously and objectively examining revisionist work would have to agree that World War Two history, and Jewish history during this period, has to be completely re-written, also that an apology of sorts would have to be provided to the German people and the National Socialist regime after all these years of guilt. Additionally, perhaps a refund to Germans (and others) of the gigantic payola, billions of which have been transferred to Jews and to Israel for decades in consequence of an assumed responsibility for alleged mass gassings - the centrality of the Holocaust, after all. Beyond all that, it would also mean the identity or justification of Israel itself thrown into question and also the various postwar social and political agendas predicated upon fear and guilt related to this supposed genocide of Jews. So quite a bit is at stake here, much of it a series of outgrowths from the Holocaust story.

What has left me thoughtful here, however, is where this revisionist work has really been going. Who is studying it? Who is even aware of it? After some thirty or forty years of research and publication of so many fine revisionist materials, the whole subject itself still remains 'El Gran Tabu' and is 'beyond the pale' as a discussion. One simply can still not question the Holocaust story or criticize any aspect of it. Even beginning to do so shuts off the entire dialogue immediately. A portion of the general population is aware of the existence of 'Holocaust deniers but dimly perceives them as a sort of lunatic fringe. There is very little awareness of the work of Staglich, Sanning, Leuchter, Butz, Rudolf, Faurisson and other revisionists. Jews continue to control the discourse on this and all other areas of Jewish history or anything related to their perceived interests. Revisionism remains something very important, but still relatively secret, going on in dark corners far from the mainstream. It seems very nearly impossible to break into that mainstream, in spite of the many years of effort of individual revisionists. Yes, there is the occasional debate in a college newspaper, or something appears on television or is heard on radio, or something is published in a major periodical, but in general revisionism remains without serious influence on the intellectual or historiographical communities.

An eye-opener and a surprise to me was the production of 'Dr Death', a strange pseudo-documentary account of the life and work of Fred Leuchter. This appeared in DVD format and was prominently displayed in major film rental outlets across the United States. But once again it was a biased portrayal of someone weird and kooky and with stranger ideas. It was not a presentation of revisionism or a call to the individual to have a serious look at it. It was one of those glimpses of the lunatic fringe, an affirmation of the Jewish-inspired perspective. These are not victories for revisionism, but more of the same.

Today, thinking about Fred Leuchter, I wonder towards whom revisionism is directed or what its ultimate fate is to be. Do we have a target audience? Are we aiming to reach and influence academics, or historians, or scientists, or the general public? What means are intended, published materials or films? If we mean to reach the thinking and reading public, then revisionism may have reached a small number, but few of them are responding. It seems to me that revisionism is not reaching people so

much as that individuals are reaching it, people who are already receptive to its ideas and facts because they confirm their existing world-view and whatever that may consist of.

The world is changing rapidly. The West itself and its generative people is in decline and in fact is disappearing. Western history is not going to mean a whole lot to those who inherit this planet. What will revisionism mean to, say, the Chinese, or to black Africans? If revisionism were somehow, by some miracle or constellation of miracles, to reach the mainstream and really influence people, it would lead to a great deal of change, and not merely in the study of history or of one small area thereof. Once again, a great deal is at stake and hence the Jewish drive to keep it 'tabu' and 'beyond the pale'.

Ideas, solutions?

**Readers can contact Joseph Bishop at Revisionist21@aol.com**

# Speaking about Satan

## A note on Yehuda Bauer's foreword to Filip Müller's *Three Years in the Gas Chambers*

By Thomas Kues

Yehuda Bauer was born in Prague in 1926. In 1939, he and his family migrated to Palestine. After fighting in the 1948 Arab-Israeli war, Bauer completed a degree in history, and in 1960 he received his doctorate. Bauer was a founding editor of Journal for Holocaust and Genocide Studies and also served on the editorial board of the *Encyclopaedia of the Holocaust* published by Yad Vashem in 1990. In 1998 he received the Israel Prize, and in 2001 he was elected a member of the Israeli Academy of Science.

Bauer is regarded as one of the foremost living (exterminationist) Holocaust historians. He is the author of numerous books dealing with the Holocaust and Anti-Semitism, including *Trends in Holocaust Research* (1977), *Jewish foreign policy during the Holocaust* (1984), *Is the Holocaust explicable?* (1990), *and Rethinking the Holocaust* (2001). One might therefore (adopting the mindset of the general public) assume Bauer to be capable of making qualified, insightful and non-polemical comments on Holocaust-related issues.

In 1979, Bauer wrote a foreword to the first English language edition of "Sonderkommando" eyewitness Filip Müller's book *Eyewitness Auschwitz: Three Years in the Gas Chambers* (Stein and Day, New York): a dazzling, true to G-d tale about pits full of sizzling human fat, corpses incinerated at express speed, munchies in the gas chamber, greenish-blue Zyklon B "crystals", buckets jumping about due to the contractions of cut-off human tissue, beautiful naked girls preventing the author from committing suicide (so that he may bear witness of the truth), and much more. This book was also exhaustively referenced to by Raul Hilberg in his 1985 revised edition of The Destruction of the European Jews (as noted by revisionist Jürgen Graf in his critique The Giant With Feet of Clay).

So what does Bauer write about Müller's astounding book? To begin with, it is very apparent that Bauer regards it as a highly significant contribution to Holocaust literature. The book "is a unique document", Bauer writes; "it is the testimony of the only man who saw the Jewish people die and lived to tell what he saw." Müller is thus not simply one eyewitness out of many, but a superior kind of eyewitness who has produced a unique testimony on his alleged experiences; a fate-stricken scribe chronicling the destruction of his people.

Indeed, his book is the "shattering, centrally important testimony of the sole survivor of the whole span of the murder operations of the Auschwitz-Birkenau killing centre, of the anus mundi." Regarding the style of writing Bauer states that Müller "tells the story in simple, straightforward language", as well as with "no embellishment, no deviation." According to the Israeli historian, *Eyewitness Auschwitz* is "not a work of art" but "a testimony". Thus if Bauer is to be trusted the book is not fiction of some sort, but a factual retelling of actually transpired events observed by the author. But what are we to

make of passages such as this (pp. 46-47):

> "After their execution the chosen bodies were laid on a table. The doctors proceeded to cut pieces of still warm flesh from thighs and calves and threw them into waiting receptacles. The muscles of those who had been shot were still working and contracting, making the bucket jump about."

Or the absurd capacity ascribed to the coke-fired crematory ovens (p. 16):

> "The powers that be had allocated twenty minutes for the cremation of three corpses [in one oven muffle]. It was Stark's duty to see to it that this time was strictly adhered to."

Or the following description of Müller's failed attempt to commit suicide in the gas chamber (pp. 113-114):

> "Suddenly a few girls, naked and in the full bloom of youth, came up to me. They stood in front of me without a word, gazing at me in deep thought and shaking their heads uncomprehendingly. At last one of them plucked up courage and spoke to me: ''We understand that you have chosen to die with us of your own free will, and we have come to tell you that we think your decision pointless: for it helps no one.' She went on: 'We must die, but you still have a chance to save your life. You have to return to the camp and tell everybody about our last hours,' she commanded. (…). I was surprised and strangely moved by her cool and calm detachment in the face of death, and also by her sweetness. Before I could make an answer to her spirited speech, the girls took hold of me and dragged me protesting to the door of the gas chamber. There they gave me a last push which made me land bang in the middle of the group of SS men."

All of this transpiring in a supposedly jam packed gas chamber with armed guards standing around outside! Yet in spite of the numerous similar nonsensical, absurd and blatantly propagandistic statements found throughout the book, Bauer maintains that Müller is a superior witness:

> "Müller is neither a historian nor a psychologist; he does not analyze or dissect. But what he tells is of tremendous importance to both."

The book apparently transcends ordinary testimony, becoming something of a religious or metaphysical revelation:

> "This is a vital testimony, and it will undoubtedly serve as an element in attempting to approach understanding the dread that was Auschwitz, although none of us that were not there can cross the threshold of knowledge."

This clearly echoes Elie Wiesel's papal proclamation that "The Holocaust is a holy mystery, the secret of which is limited to the circle of the priesthood of survivors" (Novick, The Holocaust in American Life, p. 211). Bauer for his part does not hesitate to identify Hitler's Germany as darkness incarnated, and implicitly World War Two as a struggle against an Absolute Evil, in the deceptively human shape of the SataNazis:

> "He saw a civilization being destroyed by devils in ordinary, human form. He not only saw the martyrs, he spoke to Satan. (...) This unembellished telling is a terrible accusation against God and humanity."

The implicit hero and symbol of Absolute Good in this great tale is of course "G-d's chosen people", the Six Million Shoah Martyrs. Such is the underlying "thinking" of world-renowned Holocaust historian Yehuda Bauer. No wonder then that he can swallow any wild tale (provided it is kosher). This uncritical attitude is especially evident in Bauer's remark on the Auschwitz victim figure:

> "It is not known exactly how many people were murdered in the Auschwitz gas chambers, but the estimates run around three and a half million."

Raul Hilberg stated in his The Destruction of the European Jews (originally published in 1961) that 1,250,000 people, whereof 1 million Jews, perished at Auschwitz. In 1953 Gerald Reitlinger estimated the same number to between 800.000 and 900.000 (The Final Solution, p. 500). In 1951 French-Jewish historian Léon Poliakov appreciated the number of Auschwitz victims to 2 million, a figure later used also by his colleagues George Wellers (1973) and Lucy Davidowicz (The War Against the Jews, 1975). By 1983, Wellers had lowered his figure to 1.471.595. In 1982 Yehuda Bauer himself vaguely estimated the figure to between 2 and 4 million (A History of the Holocaust, p. 215), only to lower this to 1,600,000 in 1989 (The Jerusalem Post, September 22, 1989, p. 6). That in 1979 a leading authority in the field with no apparent ties to the Soviet Union spoke of between three and four million Auschwitz victims should tell us something about the intellectual integrity and mentality of Holocaust historians. But Bauer is no ordinary

historian, he is in addition something of a philosopher, criticizing our western civilization while providing a reliable solution to our problems:

"We must contend with Filip Müller's testimony, if we want our civilization to survive."

What kind of civilization, we might ask ourselves, is it that rests on a fundament such as *Three Years in the Gas Chambers?* Is it the civilization of Aristotle, Voltaire and Nietzsche, or that of Freud, Marcuse, and Elie Wiesel?

# First They Came For….

## Canadian "Hate Speech" -- Totalitarianism Is Not New

### VDARE Highlights Persecution of Free Speech in Canada & Paul Fromm

By Kathy Shaidle

Before December 2007, most Americans had no idea that bureaucrats in their neighbor to the north had been waging a war on free speech for over a decade.

Then well-known conservative columnist and author Mark Steyn announced that he and Macleans, Canada's oldest weekly newsmagazine, were being charged by a British Columbia Human Rights Tribunal with "flagrant Islamophobia" for printing an excerpt from Steyn's book America Alone

At the same time, Ezra Levant, a lawyer and lifelong libertarian pundit based in Alberta, was brought before an Alberta Human Rights Commission tribunal for his own "crime": publishing the controversial Danish "Mohammed" cartoons (his Western Standard, now defunct, was one of only two Canadian publications to do so.) Ever media savvy, Levant videotaped his defiant opening statement—and uploaded it to YouTube.com. Over a half-million views later, Levant was a free speech hero.

(At least on the internet. U.S. media bellwethers like the New York Times and Washington Post still don't seem to have reported the story.)

Levant and Steyn are campaigning for a drastic overhaul of Canada's "human rights" bureaucracy, which dates from the 1970s and has mission-creeped from investigating housing and employment discrimination to suppressing politically incorrect speech. Recently, a Christian printer was fined for declining to print gay activist propaganda, and a Catholic bishop was harassed with a human rights complaint for a pastoral letter explaining Catholic teaching on homosexuality— filed as part of a "gay marriage" publicity stunt.

But the fact is that a long chain-gang of other Canadians—not as famous, articulate or resourceful as Steyn and Levant and in some cases positively insalubrious—have been persecuted and punished for years because they've offended Canada's politically correct Trudeauvian Establishment. But almost nobody complained. This is a case where anti-Nazi German theologian Martin Niemoller's much-cited lines ("They came first for the Communists, and I did not speak up because I wasn't a Communist") really apply.

For example, Paul Fromm.

The former schoolteacher's problems started back in 1994, when his employers, The Peel Region Board of Education, learned about the far right company he kept outside the classroom. After thirteen years of litigation, Fromm was stripped of his license to teach, although it was conceded he had never promoted his views in the classroom.

Now, given their druthers, libertarian human rights champions would have chosen a more ideologically photogenic poster child than Paul Fromm. Many articles claiming to detail Fromm's far right activities have appeared in Canada 's admittedly liberal media over a period of more than thirty years. (See his—very volatile— entry on Wikipedia.)

Nonetheless, Fromm had a few respectable supporters, too, because the circumstances of his dismissal were nothing less than Orwellian.

A particularly eloquent condemnation of Fromm's fate appeared in the Calgary Sun in 1997—written by...Ezra Levant:

"Three years ago, Fromm was investigated to see whether he was infecting his classrooms with his own ideologies. He was exonerated. Its sole condemnation: that Fromm's political activities outside of school 'were inconsistent with the fundamental or core values' that a teacher was supposed to teach…

"Fromm is not using his classroom as a pulpit. According to Fromm's employers, Fromm had

'demonstrated a profound disrespect for the principles of multiculturalism and ethnocultural equity.'

"But it is the Peel educrats, not Fromm, who have demonstrated a profound disrespect for our traditions of free speech and political association."[ Free Speech Is Too Important, by Ezra Levant Calgary Sun, January 17, 1997]

Others grudgingly (albeit quietly) appreciate Fromm's one-man campaign against Canada's Human Rights Commission "thought police" in general and in particular one of its former employees, lawyer Richard Warman, who has in effect made a profession of filing complaints.

This campaign is Canada 's quintessential "why can't they both lose?" free speech case, our very own chilblained Hustler Magazine, Inc. v. Falwell, while lacking the latter's peerless entertainment value.

U.S. columnist Paul Jacob's distilled description (December 9, 2007) of the rancorous Warman-Fromm relationship is impossible to improve upon:

"What did Warman do? He filed numerous complaints against 'hate speech' websites, and the government took many of those sites down….

"Paul Fromm…has repeatedly called Warman an 'enemy of free speech.' And similar things.

"And so what did Warman do?

"He sued.

"For libel.

"And won.

"And was awarded $30,000.

"Why? The judge ruled [PDF] that a government official working from duly enacted government policy cannot be an enemy of free speech. That's just unthinkable!

"Yes, in Canada you may not speak the truth about free speech to its official enemies. In Canada , the reason why we must defend even the most vile speech and writing becomes clear: because suppression of it eventually leads to the inability to criticize government.

"You know you've lost your freedom when you cannot call a censor a censor."

Perhaps because of the difference between U.S. and Canadian libel law, Paul Jacob hasn't yet been sued by Richard Warman for writing that. Neither has Eugene Volokh, who brought his considerable legal acumen to bear on his blog post analyzing the judge's decision:

"It seems to me that Fromm was simply expressing opinions that the court disapproved of—that people who try to restrict 'hate speech' are 'enem[ies] of free speech,' that people who are punished for hate speech are 'dissidents,' that people who for ideological reasons use the law to restrict speech they disagree with are ideologues who want only to deny freedom of speech to those with whom they disagree. Who is an 'enemy of free speech' obviously turns on the speaker's view of free speech, and the view that he expects his audience to share, or that he wants to persuade his audience to share. Who deserves to be labeled with the generally positive term 'dissident' depends on what dissent the speaker believes to be legitimate and morally proper.

"Yet the Canadian justice system not only allows the suppression of certain viewpoints, and excludes them from free speech restrictions. With this case, it also tries to deny critics the right to label the speech they support 'free speech,' and the dissenters they like 'dissidents.'

"The court is insisting that Canadians' speech not only follows the government-approved ideology on the topic of race, ethnicity, and religion (an ideology that I agree with, but that I don't think should be legally coerced). It is also insisting that Canadians' speech follows the government-approved ideology and terminology on the topic of free speech itself."

Volokh found another case, Warman v. Beaumont , which was decided a month after the Fromm case, particularly troubling:

"Much of the complaint was about expressly racist, anti-gay, anti-Semitic, and otherwise bigoted speech; as blog readers know, I believe even such speech should be protected, but there's little new at this point in Canada's restrictions of such speech. (...)

"But the Canadian Human Rights Commission and Mr. Warman apparently do take this view. According to them, the statement 'I don't care if it's a religious thing or not, if you don't want to follow our rules, even if it is taking off your scarf thing for one lousy picture, then stay out of my effing country!' may be legally suppressed, on the grounds that it's "likely to expose persons to hatred or contempt on the basis of religion." If the Commission had its way, how far further down the slope would Canada slip?"

Ironically, Volokh asked that question just before Steyn and Levant found themselves slipping right down that very slope.

But this was a question that Canadian columnist George Jonas has been asking for decades. Again and again, Jonas has warned his fellow journalists that one day, when they ran out of "white supremacists" to silence, the Human Rights Commissions would turn their attentions to them. Jonas wrote back in April 2006:

"Even a chief architect of the concept, Alan Borovoy, general counsel of the Canadian Civil Liberties Association, is beginning to notice the hideous chickens coming home to roost in his barnyard. 'During the years when my colleagues

and I were laboring to create such commissions,' he wrote last month in the Calgary Herald, 'we never imagined that they might ultimately be used against freedom of speech.'

"Borovoy should have imagined it, partly because it was self-evident, and partly because I told him so during our discussions of the subject some twenty years ago. We argued about it nearly every Saturday in the late 1980s, sitting with friends in a Toronto cafe. It seemed to me then, as it seems to me now, that Borovoy's crowd of left-leaning liberals could imagine all right how the 'human rights' laws they promoted could be used against somebody else's freedom of speech—some conservative fuddy-duddy's, for instance. What Borovoy's brand of 'progressive' cosmopolitans couldn't imagine was that their laws might one day be used by conservative fuddy-duddies—even veritable clerical-fascist imams—against their own freedom of speech."

Of course, Canada's liberal commentariat didn't care about this incremental erosion of their God-given rights, and neither did average Canadians—whose prejudices they largely share—because the victims were "white supremacists", conservative Christians and "homophobes".

The irony was noted by only a few, such as the likes of Jonas (who, not incidentally, survived both Nazis and Communists before escaping from his native Hungary): that in hunting "fascists", the Human Rights Commissions and their supporters eventually became the very thing they claimed to hate most: freedom-hating, rights-squelching Nazis in everything but name.

VDARE.COM NOTE: In the U.S. Senator Edward Kennedy's latest attempt to pass federal "hate" legislation, by incorporating it into the National Defense Authorization Act, was defeated on December 6, 2007. For a pro view, click here; contra, here.

Kathy Shaidle (email her) has been blogging since 2000, and runs the site FiveFeetOfFury. She and Ezra Levant, along with other Canadian conservative bloggers and writers, are currently being sued by.... Richard Warman.

VDARE, operated by British author Peter Brimelow, is a U.S.-based website dedicated to immigration reform.

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*"When you silence the Men of the Word, you will have to deal with the Men of the Sword."*

--Paul Fromm

# From Smith's Blog, an Online Journal

## George Washington on the U.S. alliance with Israel

It can be argued that GW was a little premature with this, but sometimes it's better to be too early than too late. Did you watch the oily performances put on by Barack Obama and John McCain before their AIPAC audiences?

From George Washington's "Farewell Address" – 1796

"[…] A passionate attachment of one nation for another produces a variety of evils. Sympathy for the favorite nation, facilitating the illusion of an imaginary common interest in cases where no real common interest exists, and infusing into one the enmities of the other, betrays the former into a participation in the quarrels and wars of the latter without adequate inducement or justification.

"It leads also to concessions to the favorite nation of privileges denied to others which is apt doubly to injure the nation making the concessions; by unnecessarily parting with what ought to have been retained, and by exciting jealousy, ill-will, and a disposition to retaliate, in the parties from whom equal privileges are withheld. [emphasis supplied]

"And it gives to ambitious, corrupted, or deluded citizens (who devote themselves to the favorite nation), facility to betray or sacrifice the interests of their own country, without odium, sometimes even with popularity; gilding, with the appearances of a virtuous sense of obligation, a commendable deference for public opinion, or a laudable zeal for public good, the base or foolish compliances of ambition, corruption, or infatuation."

## Elie Wiesel: Good questions are better than good answers. Yeah?

Elie Wiesel spoke before a sold-out crowd at Rochester Church of Christ in Rochester Minnesota. The Livonia (MI) Observer & Eccentric Newspapers give the story a sub-head that reads:

"Good questions are better than good answers. Good questions have no answers."

Professor Wiesel is a genius. If I were to ask him to provide the name, with proof, of one person who was killed in a gas chamber at Auschwitz, I believe Elie would consider it one of those question that is too good to have an answer. It follows then that there are only

answers to questions that aren't much good to begin with.

This particular lecture was titled "The Power of Language for Reconciliation." Wiesel noted that examples of reconciliation, or the lack thereof, can be traced to early scripture. Citing the biblical tale of Cain and Abel, he said that when "language fails, it is replaced by violence … Violence becomes the new language. That was true then, and it is now. In other words, two brothers rejected reconciliation as a way of life."

Should I be encouraged to hope that it is possible for those who believe the core Holocaust narrative and those who doubt it could exchange language in an environment of openness and good will with an aim of reconciliation? Would Elie encourage such a peaceful exchange? Or would he favor the prosecution and imprisonment -- that is, an act of State violence against an individual -- of those who doubt what he believes regarding the core Holocaust narrative?

"Wiesel said in times of extreme conflict and crisis, language is an early victim and is often 'violated, maimed, enslaved, corrupted and perverted.'" That is, those who doubt what he believes about the core Holocaust story are commonly labeled "haters," "anti-Semites," "liars," "sadists." and general "no-goods." Is the intent of such language to victimize those it is used against? Sometimes?

Adolf Hitler, Wiesel said, "referred to the extermination of six million Jews as the 'final solution,' as if it was a mathematical problem."

If I were to ask how Elie Wiesel can demonstrate that Adolf Hitler referred to "the extermination of six million Jews" anywhere under any circumstances, would that be a question so good that it could not possibly have an answer? Would asking the question itself be an act of violence? Would it violate language? Would it maim, enslave, corrupt or pervert language?

If so, how so? Another of those questions I suppose that is too good to have an answer.

### At Yad Vashem. An exercise in imagination, technology and judgment

The Wall Street Journal reports that Yad Vashem is planning for a world without Holocaust survivors. The museum aims to capture the interest of future generations by retelling the stories of those who survived the Nazi persecutions and those who perished. Now there is a fresh idea. It is an exercise in imagination, technology and judgment.

"The museum is digitizing 75 million records over the next three years, videotaping interviews with one-time concentration-camp inmates and using art and multimedia displays -- even a YouTube channel -- to create a record that will outlive the now-elderly survivors. "We have to set up a dialogue in the ... "

Yad Vashem then is going to digitize some of its records – 75 million or so, which I suppose is only a fraction of what these energetic folk have been able to put together. Once Yad Vashem gets these first 75 million records into its digital system, the institution might be able to provide the world with the name, with proof, of one person who was killed in a gas chamber at Auschwitz. Can't wait.

What would we say to the possibility that by the time we enter a world without Holocaust survivors, we will have entered a world where it is understood there were no gas chambers at Auschwitz? The folk at Yad Vashem would have to exercise their powerful imaginations, their complex technology, and their deep moral judgment in interesting new ways. Are they up to it? Are they not?

Follow the money.

# SMITH FACES AN ETHICAL ISSUE

## To Tell or Not to Tell

**Dear Readers and Supporters:**

I want to make this as simple as possible. Something has happened about which I have a choice – to tell you openly or to keep it to myself. I've decided, with the advice of my wife and a couple three associates, to tell you. I was struck by the fact that no one associated with this work advised me to not tell you. The first response I received, from an attorney who purchased my first computer for me in the early 1990s, was very simple:

"We tell the truth."

Okay. I have been diagnosed with non-Hodgkins, B-cell lymphoma – or as we say on the street, throat cancer. It's a cancer that affects the white blood cells, lowers the immune function, and leaves you open to other stuff. It first revealed itself in a lymph node in the throat at the end of a very bad cold that I remarked on here last May.

I don't hurt, I'm not sick, and B-cell lymphoma is not an aggressive cancer. It's not going to eat

me alive. It can be cured, and is cured with some frequency. There are various approaches to getting a handle on it, including chemotherapy and a number of new medicines. The downside is that I have issues with fatigue.

The reason why I would not want to tell you about this is that I am about to kick off a significant revisionist project that I need your help with. If you know that the guy saying he is going to forward the project has cancer it would only be rational on your part to wonder, to consider, whether you should get in any deeper with him. You could be throwing your money down a well. I can't guarantee what is going to happen over the coming months, but I fully believe I will be able to manage this affair through the 2008/2009 academic year. After that, we'll see.

I believe I owe you a brief outline of the story: Last May I was at the Chula Vista Veterans Administration walk-in clinic where Dr. Lin, a Chinese lady, was to give me a steroid injection in the left knee. I mentioned to her that I was just getting over a very bad cold and she decided to put her fingers around my throat. She found a lymph node that was slightly swollen. She set me up with a appointment at the VA hospital in La Jolla.

In the ensuing three months I have had a Cat scan of the throat, a needle biopsy of the lymph gland there, a dry run at a surgical biopsy, a second needle biopsy, a bone-marrow biopsy in the left pelvis, a (full-body) Pet scan at the U.S. Naval Hospital in Balboa, four more Cat scans covering the pelvis, abdomen, chest, and again the throat, and a cardio ultrasound. This last is preparatory to the surgical biopsy that will finally be made on the throat in a week or so. The medicos there want to make certain my heart is okay so I don't explode or perform some other outrageous act on the operating table and give the VA a bad name. I think that's reasonable.

I now have my own oncologist, Dr. Go, a youngish Chinese. The morning of our first interview I noticed that his plastic I.D. badge identifies Dr. Go as an M.D., but that he is also a Ph.D. I asked him what he has his Ph.D. in. Laughing, he said:

"You're in luck, Bradley. Immunology."

Immunology is the exact specialty that an oncologist needs when dealing with lymphoma, a cancer of the blood. I liked it that he would laugh at that moment. And that set memory off and running.

I'm fortunate that the VA is absorbing the great bulk of the costs here. I only have these benefits because I was wounded in combat in Korea, by a Chinese. So, a Chinese blew me out of Korea with a hand grenade. Now a Chinese lady, Dr. Lin, has discovered the cancer in a very early stage when she was only supposed to be giving me a steroid injection in the left knee. A Chinese oncologist, Dr. Go, is going out of his way to identify exactly which kind of lymphoma I have (there are some 40 kinds) so that he can cure it.

The story has come full circle! At the beginning Chinese infantry tried to kill me, at the end Chinese doctors are working to save me. As I write this my wife is only now beginning to recover from her ten-day addiction to watching the Beijing Olympics and repeats of the Beijing Olympics. This Chinese thing has become a little mystical. It's probably only coincidence. Still, just in case -- who has the Tarot cards?

So here we are. Smith has a unique project to manage. Smith has a problem. He can handle his problem for the foreseeable future. He needs your help—see the separate enclosure.

He's going to take this project to the top of the Holocaust food chain, to UNESCO and the United Nations General Assembly via the U.S. Holocaust Memorial Museum. It's never been done before.

You've been with him a long time now. He's always been straight with you. Please do the best you can.

He believes you're gonna like what we get with this one.

Bradley


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